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WEEKLY REVIEW.

—How little is made of the marriage tie among the Hindoos, among some divisions of them at least, was shown a few days ago by a Police case, in which a woman of the Poorujia caste was shown to have married four husbands in succession, without waiting for the death of either of them. Her third husband paid the bride's father Rs. 400 for his daughter, and the others doubtless paid a similar sum. It was proved that all the husband had to do when he divorced his wife was to give her a piece of torn white cloth, significant of the rupture of their alliance, saying to her at the same time 'sister, mother.' From the evidence it appeared that husbands could get rid of their wives whenever they got tired of them or saw somebody that they thought would suit them better. Nearly all the witnesses admitted having doffed their old wives, and seemed to think it of as little account as the laying aside of old garments. One of them had married his brother's wife in the life time of his brother, and seemed to think the arrangement was only the more proper because it was between brother and brother! A single instance of that sort of thing occurring in England, would occasion a prodigious amount of writing, and the Native papers of this country would not be slow to echo the denunciations of the English Press, with voluntary remarks upon the laxity of English morals. But here the iniquity has the sanction of caste and public sentiment.

—It is satisfactory to know that God is bringing good out of the cruel captivity to which a number of Christian men have been condemned in Abyssinia. The following extract from a letter written by one of them, Mr. Stern, a missionary, to Mr. Goodhardt, is noteworthy, and may well call forth gratitude to God:

"Our captivity, painful and trying as it is, has not been in vain. There are scores of soldiers and a good number of prisoners on this 'Amba' rock who would, very likely, never have heard of the truths of the Gospel had it not been for our misfortune. The movement commenced among a few of the garrison who occasionally visited me and one or two of my fellow-prisoners. These few honest men communicated again to their companions what they had heard, and the truths thus proclaimed from mouth to mouth spread rapidly, despite the fanaticism of monks and the opposition of priests. Our native fellow-captives were at first shy of our books and creed, but a more intimate acquaintance removed their erroneous impressions, and now, from morning till late at noon, the prison-court resounds with the deafening noise of young and old who are learning to read, in order that they may be able to study those Scriptures of which before the majority did not even know the name."

—Some of the papers on the other side of India are very angry with the Bishop of Bombay, Acting Metropolitan, for having, on Christmas Day, ordered the removal of a cross from the 'altar' of the Cathedral Church. It does not seem to us that the order to remove a cross or any other kind of decoration not deemed suitable, is properly a subject for newspaper comment; not near so much as the order to place it there. For it is the latter action that is aggressive; this it is that is of the nature of innovation; the act of the Bishop is simply conservative. There is a great outcry at home against the Bishops of the Church of England because of the extent to which they have allowed these ritualistic innovations. The Bishop of Bombay believes that this evil should be resisted at the beginning. We have a good deal of declamation about the symbol of our faith; but the New Testament says nothing about symbols of our faith. While the Gospel was yet in the distant future, symbols answered a purpose inasmuch as they gave instruction where instruction was very much needed. There was the brazen serpent, setting forth obscurely by an image what the third chapter of John tells us explicitly in words. The brazen serpent became in process of time an object of worship. It is a melancholy fact that the cross has been worshipped in the Greek and Western Churches for more than a dozen centuries, and has thus been made a stumbling block far more than a helper. With the canon of revelation complete, with nothing wanting in the inspired exhibition of the great truths relating to Christ crucified, the Christian has no need of an artist's cross. He cannot look upon it without thinking of the millions who have made it a substitute for the word of life.

—Lord Cranbourne thinks that Observatories for the purposes of general astronomical investigation are not needed; asteroids are discovered fast enough in Europe and at the Cape; one Observatory for a limited measure of investigation may however be maintained in India; and that one should be at Bombay. He desires that Mr. Ponson may be transferred here from Madras.

—There is to be a public meeting with regard to the Testimonial to Sir Bartle Frere. There has been some private meeting at which it was agreed to commemmorate the eminent services rendered by His Excellency as Governor of Bombay, by a statue in the Town Hall and a personal testimonial. We hope the public meeting may set aside this decision, and that the character of the testimonial may better correspond with that of the eminent services rendered by His Excellency, than would be the case if a mere statue were erected; leaving out of view the fact that public statues are tributes for posterity to render, not for contemporaries.

—The Pope regards the withdrawal of the French troops as opening the door for the advance of the revolution. In the address with which he took leave of them, he gave expression to feelings partly querulous and party melancholy, and his tone was any thing but dignified. No body pretends that these soldiers differ from other French soldiers in their love of pleasure and indifference to religion; yet the Pope, who claims to have legions of saints devoted to him in heaven, is filled with alarm at the thought of being left alone with his people. He says, 'If Italy is not yet completely undone, it is because there exists a strip of earth where I am, in which reign justice, order and peace.' And yet he is terrified at the idea of being left alone in that marvellous kingdom of justice, order and peace. One is reminded of the consternation which overtook the Jewish people when they heard that the Ark of God had been taken by the Philistines.

—We understand that Mr. Seymour Fitzgerald, our next Governor, is not likely to arrive here so soon by several weeks, as was expected. He is engaged, it appears, on the Commission regarding the Neutrality Laws. In addressing his constituents the other day, he said:

"Thank Heaven, the time is now passed—and I trust passed for ever—when we shall see waged a constant series of wars in India, and in the neighbourhood of our own possessions, for an extension of territory and an increase of political power; but I do believe that in every department of legislation—in the extension of education—in breaking down, as far as possible, by the extension of education, the hitherto almost insuperable barriers of caste and creed—and in doing all that can be done still further to develop the almost illimitable resources of that great and wealthy country—there is a wide field open for the ambition of any man. I can only pray that God may give me power to fulfil the duties thus imposed upon me, and I can only express a hope that I shall be able to carry them out satisfactorily. In accomplishing this object no sacrifice, I trust, will be too great for me, no personal labours too arduous; and I sincerely hope that nothing shall prevent me, to the very utmost of my power, in doing my duty."

We have received from A. H. D. for the City Mission Fund, Rs. 10.

The next Lecture of the course relating to University Studies, will be delivered by the Rev. A. Forbes, on Friday the 18th, at 7½ P.M. at the Free General Assembly's Institution, Khetwadi. The subject of it will be "The Progress of Inductive Science."

We have been favored with a copy of the Bombay Calendar and Directory for 1867 published at the *Bombay Gazette* Office, being the abridged edition. This contains a full English and Indian Calendar, with notices of Native Festivals; a multiplicity of tables; Postal details; lists of European and other residents in Bombay and in the Mofussil; information concerning fares, &c. The larger part is printed in a clear bold type, and the whole has evidently been got up with much care and with considerable taste.

The "Times of India" *Calendar and Directory* for 1867, abridged edition, has made its appearance. From year to year it is more blooming, as well as more mature, a combination rare in nature. The book may be

divided into three parts, in the first of which we are told all about the Calendar, in the second we have a variety of tables, rates of fares, postal particulars &c·, and in the third we have a directory of the inhabitants in Bombay and the Mofussil. It is got up with great care and solicitude, and well deserves the patronage of the public. We do not know how extensively these works are taken by the Natives; perhaps it would be well, as there is so much from the Native books in explanation of the Native festivals, for the information of Europeans, to give extracts from the Scriptures, in explanation of the Christian festivals, for the information of Natives.

We have received a copy of the Rev. Mr. Keer's Lecture on "Navigation, Ancient and Modern." This Lecture is calculated to give one an idea of the wealth of Modern Literature. Its stores must be vast and its range immense when it can respond to the exacting demands here made upon it without being reduced to a state of atrophy. Poets, pholosophers, historians, biographers. travelers, romancists, statisticians, editors, navigators, all are put under contribution. An amount of information concerning the sea and its navigation almost corresponding in vastness to the subject, is here brought together. The history of Navigation is the history of civilization, and its successive stages are pretty clearly indicated in these pages. Many valuable hints are interwoven with the instruction given, and if these are acted upon by seaman generally, the future history of Navigation will be much brighter than the past, even though such splendid discoveries be not made; on the principle that he who ruleth his own spirit is greater than he who taketh a city. These hints relate to the cultivation of piety; to regular religious observances; to habits of reading; abstinence from strong drink; the relinquishment of profanity and licentiousness; economy; the preservation of health. The Lecture is dedicated by permission to Sir Bartle Frere. It should have a large circulation.

The Bombay Guardian.

SATURDAY, JANUARY 12, 1866.

UNION IN PRAYER.

The Week of Prayer is now, as we write, drawing to a close. The meetings have been well attended, as compared with former years; the numbers ranging from 15 to 50. About 200 Christians in all have united, in these meetings, in thanksgiving and supplication to God. Missionaries of all the bodies represented in Bombay, chaplains of the Church of Scotland, ministers of other bodies have taken part.

The late Bishop Cotton, in his "Suggestions to the Clergy of the Diocese of Calcutta on the discharge of their Spiritual Functions," used the following language:

"In the above remark (reminding the Clergy of the great blessing which our Church has reserved to itself in retaining the observance of solemn times and seasons, as Lent, Epiphany, and Whitsuntide,) the Bishop expresses no opinion on the question of the Clergy joining in meetings for prayer and religious exhortation with Christians not belonging to our Church. *This must, of course, be left to the liberty and private judgment of each individual,* provided that nothing is done contrary to our own discipline. He only desires to point out that, in reference to the special services and congregations of the Church of England, the invitation of other bodies must not be allowed to supersede the regulations of our Prayer Book and the ordinances to which our own obedience is solemnly pledged."

We have ventured to italicize a single passage in the above. Our readers will, we doubt not, agree with us, that the liberty of a Christian minister to act according to his convictions, in the matter of meeting with Christians of other denominations for prayer, is something sacred, and that no one has any right to take it away from him. This was the great mistake made by Dr. Harding, Bishop of Bombay. It is well known that he interfered to prevent Chaplains of the Church of England from attending union prayer meetings, and withdrew from the Presidentship of the Bombay Bible Society because the latter believed it their duty and their privilege to open the meetings with prayer offered sometimes by a minister of one, sometimes of another denomination. We have defended the Bishop of Bombay from many of the charges brought against him, and cordially sympathize with him in his opposition to ritualism; but we can never do else than regret that he took up a position so very different from that of the late Metropolitan in the matter of united prayer. We conceive that his withdrawal of a liberty so entirely conceded by the Scripture, so solemnly bestowed by Christ, was most unwarranted, whether we consider the disability it imposed upon Chaplains, or the offence it gave to Christians of other bodies.

The *Southern Cross*, which is edited by a Chaplain of the Church of England, has the following remarks on this subject:

"It did not seem to Bishop Cotton wise to curtail the liberty of the Clergy, or to bind them always to the authorized forms, and he virtually gave his sanction to the Clergy joining with other bodies of Christians in public prayer, if by doing so no neglect was done to the services and ordinances of our Church; that is to say, that it would not be in accord with the Bishop's wish for a clergyman to neglect the special services and season of Lent, and appoint some other season and days for humiliation and repentance; but he might, while not superseding our own forms, supplement them by attending, at any other times, for purposes of prayer and exhortation. Nor can we think that any thing but good can arise from Christian people, whether all Churchmen or not, meeting together at the beginning of the year to join in prayer for certain special objects, in all parts of the world, at the same time. Great as is our appreciation of the Book of Common Prayer, we should be untrue to ourselves, and put a small value on the efficacy of prayer, if we thought that the Almighty was only to be entreated by the forms of the English Church, and was deaf to all intercession not made by that form, in a consecrated building, or by a Priest of the Established Church."

He adds:—"Is this a time to deny the right hand of fellowship to any who love and honour the Lord Jesus Christ, even though they do not quite think with us? Is this a time to look coldly at, and keep apart from those who would join with us in united action and prayer for the spread and defence of the faith, because they walk not with us? Is it not a time to make up our differences, and forget for the time our distinctive marks,—marks of an angry theological age,—and meeting on some common platform, uniting in one common love and honour of our Lord and Master, with one God, one faith, one baptism, render it less impossible, that a union between all bodies of orthodox Christians may be effected? Were any other argument necessary to shew the value of these occasional and special meetings for prayer with Christians of other denominations, it might be found in the fact continually observed, that, however much men differ in their controversial writings and speeches, they usually agree when on their knees. In prayer most men are at one; and it is well to meet together with those from whom we are wont to differ and be separated, and learn how very little we disagree, and how a little forbearance, liberality, and concession might make the whole Christian Church one, and realize the prayer of the Redeemer; should this be impossible, *we* ought not to be those who should throw difficulties in the way of Christian Union."

EDUCATION AND MISSIONS.

The *Bombay Saturday Review* has discovered that Anglican Missions have been a failure in India. He is not speaking of Christian Missions, but of Anglican; the Missions of the Church of England. "In Tinnevelly 44,000 Christian converts, in the other Presidencies 5 or 6000, are all we can point to as the result of the devoted labors of our missionaries for a century past." "230 ordained Clergy of the English Church, assisted by as many native Catechists, represent the total of our mission agencies, which have undertaken 'to contend for the faith once delivered,' in the face of the elaborate and time-honored religious systems of 200 millions of men ranged under the various creeds of the Brahmin, Buddist, and Mahomedan," and with the result above mentioned. In contrast with this, see, he says, the work accomplished by our Government Educational system. The Brahma-Somaj with its 5000 enrolled members, is one fruit, he tells us, of education. "Education has been doing the work of the sapper and the miner; it has removed old prejudices; it has destroyed a gigantic system of Lies-Education, and thus, far more than the missionary, been the direct means of recalling the Hindoo mind, corrupted by a degarding Polytheism, to a purer faith in the Unity of God. Government in this way has been the chief of missionaries; and our devoted pastors of the C.M.S. and S.P.G., discover with satisfaction that they already have reached a platform on which they may readily advance to build up the complete edifice of Christian Truth."

One cannot but admire the boldness with which this writer pronounces as to the work of Anglican Missions and that of Government Education. The converts, 50,000 of them, are given to the missionaries, with a 'wish you joy of them' air; and the Educational Department are congratulated upon the Brahma Somaj, as a fruit exclusively their own, and of which they have good reason to be proud. The missionaries are forbidden to think that they have done any thing in the way of influencing society; accomplished any intermediate results; brought any body into a non-religious state, out of heathenism and not yet in the church. The 5000 who are without a revelation are considered a more hopeful element in the regeneration of India than the 50,000 who have had the candour to recognize and the courage to embrace the revelations of the inspired word.

If this witness is true, a very singular mistake has been made by Hindoos, Parsees and Mahomedans in imagining that they imperiled the hereditary faith of their children less by sending them to Government schools, than by sending them to Mission Schools. Mr. Howard's reflections upon proselytizing schools, in his Annual Reports, were very inappropriate; the chief difference being that the Missions' Schools did imperfectly what they professedly aimed to do, and the Government schools did more successfully what they professed not to do.

It is not worth while to go into any discussion of matters that have been so often treated in our columns. Missionaries rejoice in the work of the Educational Department, so far as it tends to destroy the confidence of the youth of India in the pernicious systems

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that have hitherto prevailed; they only regret that in too many instances an influence unfavorable to Christianity, designedly or inadvertently, is exerted by Government teachers. Too often, convictions regarding the claims of the Gospel, have found their quiescence in the classes of Government schools.

The more advanced members of the Brahmo-Somaj freely acknowledge that they have been in no small degree influenced by missionaries. It is not usual in Government schools, we believe, to exhort the pupils to come out from heathenism, to forsake idolatry, to abandon caste, to follow their convictions in regard to these matters, cost what it may. But this is what missionaries do; and the feeling which has taken shape in the Brahmo-Somaj as now constituted, is one that has been developed far more by the example and words of missionaries than by any other cause. To be content in that state of mere negation, is what the Brahmists have learnt elsewhere, not from missionaries.

It seems to be forgotten by many whom it little becomes to forget it, that missionary education has been the pioneer of Government education. The first schools were established by missionaries, and Government for a good while did nothing but look on with doubt and dissatisfaction. It was thought an unwarrantable thing in missionaries to establish schools, where (leaving out of view the Christian truth imparted) geography, astronomy and history were so taught as to show the falsity of the Puranic representations. When it had been made sufficiently evident by the readiness of the Natives to attend these schools year after year, that education was a safe thing, then only did Government take it up. The same thing is to be said of female education. All this is very conveniently forgotten.

Our weekly contemporary is followed by the *Bombay Gazette* with an article on the same subject. In this article we find some excellent remarks which it would be very well if Europeans in India would seriously lay to heart:

"All the instances afforded by history of the spread of a new religion show us that proselytism to be successful, must be accompanied by entire conviction and earnestness on the part of the proselytizers. This is certainly not the case with us. The Missionaries themselves, no doubt, put their hearts into their work, and in single-mindedness strive to become fishers of men: but they are not backed up by the main body of Europeans out here. Had the Mussulmans, when they overran Persia, been contented to send a few priests amongst the Zoroastrians, Persia would be Zoroastrian still. The modern form of religious observance is highly undemonstrative. With the exception of sitting for an hour and a half in church once a week, there is little, if anything, to show whether a man is a Christian or not. The educated Hindoo sees that the countrymen and co-religionists of the Missionaries set no store by these worthy men, that they appear to look upon religion more as a matter of race than belief; he sees that the great majority of white men have no particular reason to give for the faith that is in them, but take their creed, with their inheritance, from their fathers. He sees that while some are Lawyers and some Soldiers, others are Missionaries; *c'est un metier comme un autre*, he thinks, and these men earn their bread just as other professional men do, only in a rather lower grade of society. How can it appear otherwise to the reasoning native? What inducement has he to be more Christian than the Christians themselves, as he undoubtedly would be if he conformed to the desires of the Missionaries, at the sacrifice of his worldly comforts and friends? He cannot help observing that the Europeans are nearly all quite indifferent as to whether he be a Hindoo, a Christian, or a Mussulman. Be it understood that we do not blame the Europeans for this; their work is not conversion, and their convictions are not of that kind which would lead them to "go into all the world and preach the Gospel to every creature." They call themselves Protestants, or Roman Catholics, or Presbyterians, but these are generally mere names, and religion has no effect on their lives, no vitality in fact."

So formidable is the difficulty here referred to, that the missionary finds it important in his addresses to the Natives to assert over and over again, that the same Gospel which is proclaimed to the latter is needed by the former and is often preached to them; that all men stand essentially on the same level of moral bankruptcy; and that only those whose hearts are changed by divine grace, whether they be Europeans or Asiatics, can have Christ for their Saviour.

We cannot speak so satisfactorily of an argument which follows the remarks above quoted. Any thing more lame it would be difficult to meet with. Science tends to distroy Hindooism, he says, because it shows the falsity of its statements regarding existing things. The earth does *not* rest on a tortoise &c. To find a parallel to those statements he should show that those of the Bible concerning *existing things*, are opposed by science. Instead of these he seeks the parallel in the miracles of the Bible, special interpositions wrought for the purpose of bearing special testimony to the word. Here is what our contemporary says:

"The aspirant to medical honours does not find that his newly acquired science elucidates the expulsion of devils from the human frame, or the resuscitation of the dead. The astronomical enquirer finds no celestial record of the disturbances introduced by Joshua, nor does the comparative anatomist find his learning help him to understand an ass speaking Aramaic. The Europeans who rule in India, if asked, will probably reply that they believe these things, and perhaps some of them do, in a dull uninquiring way, but even then it is only because they have been brought up to do so, and to reverence authority. Were they brought face to face with these things as the Hindoo is, after being told that his own religiou is evidently false, being proved so by natural law, and modern science, could they possibly believe them?"

It is strange how men who deem it a point of honor to write with carefulness on other subjects, should write anything so transparently illogical when the subject is religion. So far from being in conflict with the uniform course of nature which is ascertained by science, the miracles of the Bible always presuppose that uniformity. It was just because nature knows nothing of words that cast out devils, heal the sick, open the eyes of the blind and raise the dead, that Christ spoke those words and thus showed that he was God manifest in the flesh. Men may deny that the world is in any need of a revelation of God's will; but if they admit this, they cannot but see that the only way in which the divine origin of this revelation can be attested, is by such a deviation from the known, unquestionable laws of nature, as shall clearly proclaim the interposition of God. In scouting all the miracles of Scripture, our contemporary scouts it as a revelation of God's will; in fact there ceases to be any thing distinctively authoritative about it; it sinks from the place of a guide, a monitor, a master, to that of a garrulous neighbour, sometimes right, sometimes wrong, whose advice is to be followed only when it falls in with our own conclusions.

We beg our contemporary to note among the formidable difficulties of the missionary, the sceptical tone in which some of the English journals in India, speak of the Bible.

We have just one word more to say, and it may surprise some whose attention has not been carefully given to the subject. It is that there is good reason to believe that modern Protestant Missions have been as successful in gathering converts, as the apostles and their fellow-workers were; that as many converts have been made in the last sixty years as were made in the sixty years that followed the ascension of Christ. There is a good deal of illusion in the minds of people, concerning the early successes of the Gospel. More than *three centuries* went by before the number of pagans in the Roman Empire fell below that of the Christians. At the close of the first century, Pliny writing about a portion of Asia Minor where the Gospel had been particularly successful, gives no reason to believe that Christians even there were regarded by him as other than an influential and dangerous minority. When Paul was writing his last epistle in Rome, there were churches in Corinth, in Thessalonica, in Phillippi, in Cenchrea, and perhaps a dozen or twenty smaller bodies of Christians scattered over all Macedonia and Achaia. The letters to the seven churches of Asia Minor, written about 60 years after our Lord's ascension, give no reason to believe that those churches were other than small Christian communities in the midst of much larger populations. We can point to 50,000 Karens, to the entire population of the Sandwich Islands, to the Fejee and many other groups of islands almost entirely christianized in our day; besides these we can point to *thousands* of churches scattered over a world far larger than any known to the apostles. Of course there is one great and palpable difference, forbidding any thing like complacency on our part. The apostolic fruits proceeded originally from a single small church at Jerusalem; tens of thousands of churches in Europe and America profess to be concerned in the work of modern Missions. But looking at the actual number of missionaries engaged, the contrast is by no means so great. The contrast between Modern and Ancient Missions is sufficient, we think, to show the people of India that the Apostles were accompanied by a power that far more than compensated for the advantages with which civilization has invested modern missionaries; at the same time, there is nothing in it to authorize the opinion so boldly expressed by some, that modern Missions have been a failure. Tacitus thought the Apostolic Missions a stupendous failure; even in his day, there was nothing in Christianity that seemed to an observant Roman in the least degree formidable.

NOTES FROM AN INTERLEAVED BIBLE.—Luke xx. 43. 'Till I make thine enemies thy footstool.' The Christian may say, This promise of the Father to the Son relates to me. I was an enemy; am now a willing subject. Christ is waiting to see the perfect subjection of my nature to God.

xxi. 2. 'A poor widow.' Connect with xx. 47. 'Devour widows' houses.' The scribes denied themselves nothing and taught the poor to give every thing to religion and themselves. And while they took the money of the poor for the temple they desecrated it with money-changers.

5. 'Gifts.' Compare 1. A greater than the temple was there, but all their reverence was given to the temple. How many now are passing by Jesus to make their goodly offerings to churches.

8. If Christ had explained more particularly the manner of his coming, it would have

led to an immense amount of deception and delusion.

15. 'I will give a mouth and wisdom.' A sublime assertion of his divinity. They had seen the wisdom by which he had silenced his opponents. A mouth was what God had promised to give to Moses. The greatest of all was the gift of faith by which a man could appropriate and act upon these promises. Christ is made unto us wisdom. Jeremiah said, I cannot speak, I am a child. Say not, I am a child, said the Lord; I am with thee. The Lord put forth his hand and touched his mouth. That is, He inspired Jeremiah with faith that he should be enabled to speak the words of God. And thus he deals with his servants now, giving them utterance.

32. 'Generation.' Some will have it that this means *race* or *kind* of men, i. e. the Jews. But the ordinary sense is that in which it is used in Greek writers; 'some now living shall see all this.' The disciples had asked Christ about the destruction of Jerusalem, his coming, and the end of the world, supposing the three to synchronize. His answer has reference to all these events, and is like the question a mixed one, leaving it to time to show the consequences. What sign shall there be when these things (overthrow of the temple &c.) shall come to pass? This generation shall not pass away till all be fulfilled.

34. No external signs perceivable except by spiritual men. Surfeiting overcharges the heart, not only the stomach. 'That day.' Not the same as the 'days of vengeance,' 22. The days of vengeance when all things were to be fulfilled concerning the Jews, could only have begun at the destruction of the temple. The prophecies speak not only of the scattering of the Jews, but of their exile down to its termination.

36. 'To stand.' Rev. vi. 'Who shall be able to stand?'

xxii. 3. 'Satan entered into Judas.' Resentment and disappointed hopes probably opened the door. His views were worldly: he had hoped that Christ would avail himself of the strong feeling of the people in his behalf, at his entry into Jerusalen, and place himself in a position to reward his followers. It was perhaps the expectation of being soon in opulent circumstances, that had led him to take money from the bag. He resented the rebuke received in Bethany.

POTENT WORDS.

Ready. Matt. xxiv. 44.

As we pass from day to day, moon to moon, year to year, we pass from one condition to another. Every condition has its own obligations. There may be, or there may not be, much change in the conditions, much modification of duty, much enhancement of privilege. But it is required of us to be ready for the coming state. We are not only to live rightly in the present condition, but prepare to live rightly in that which is to come. We have offered to us not only the qualifications demanded by the state in which we now are, but the seeds of the qualifications demanded by that into which we are shortly to pass. As the tree of life which is in the midst of the paradise of God, bears ripe fruit this month, and ripening fruit for the next, and other still less forward for the third month, so we, living according to the mind of God, not only meet the demands of the present hour, but prepare for a coming hour, and there may be found in us even a prophecy of a more distant one.

There is the law of habit binding us as by the force of gravitation to that which is, and seeming to protest more and more vehemently against change of condition, and alteration of functions. But there is another and a higher law, and it is this only that has with the Christian the force of gravitation; the law which binds us to the will of God. And the word 'ready' teaches us that God's will is progressive; *excelsior* is its motto; it bears us on from condition to condition, from strength to strength, from glory to glory.

And there is no such thing as a right fulfilment of the engagements of the present, without this oblation made to the future. The child, playing childishly, gets strength and a command of its powers and experience of pain and pleasure, that shall fit it for the following condition. The school boy cannot go successfully through his school course, without getting a readiness for the stage that comes after. And he is made conscious of an advancing fitness for a state of which he has, as yet, no experience. They who unfit themselves for the coming state, do so by neglecting or mistaking the work of the present. By the very constitution of things we are forbidden to treat the present as final, and to ignore its relation to what shall follow. We follow men to the age of threescore, fourscore, fivescore years; go as far as we may, we find that the obligation to be ready can never be shaken off by them with impunity. What then are we to think of those philosophers who tell us that man should occupy himself with the present life and take no thought about a future shrouded with mystery? All we can say is that they are not more in conflict with revelation than with the testimony of nature.

The mission of John the Baptist was to make ready a people prepared of the Lord. The Lord had been preparing the Jews for the Messianic kingdom, first by prophecies and types, then by showing them the deficiencies of their own system, by chastisements and humiliations, by a prolonged suspension of the spirit of prophecy, by ecclesiastical ambition and misrule, by the Roman yoke. John came living a most unworldly life; despising the honors, luxuries, comforts even of the world; cultivating communion with God above all things; and this his character and manner of life, preached for him, showing how august and holy the Personage for whose advent he was thus preparing.

But Christ himself has come to us and we have enrolled ourselves among his followers. Our fellowship is with the Father and the Son. Yet it is just as imperative upon us to make ready as it was upon the Jews. We are to make ready for that condition whose advent we seek to hasten when we pray, Hallowed be thy name, thy kingdom come, thy will be done on earth as it is in heaven. We are to make ready for the New Jerusalem; for the companionship of angels and saints; for the unsullied service of God and the lamb; for the harps of gold and the palm branches; for the glorified body and the perfect likeness of Christ. The unready are not to enter within the gates; no, not one of them. Woe unto us, if we are without oil in our vessels; yes, woe, even though our lamps should now be burning after a fashion. Are we ready?

To answer this question, it is necessary first to get answers to some other questions.

Are we ready for the duties that come to us to-day, to-morrow? When we are thrown for a little into the society of some stranger, are we more intent upon commending ourselves, than upon commending God to him? The truth that God has put into our heart and not into his, do we hasten to impart it to him the best way we can? Or if it is bread, clothing, succour of any other kind that he needs, do we give it as God enables us? Are we ready for those demands upon our time which involve some sacrifice? When disappointments and losses come are we found ready? Serene, patient, unmurmuring? When temptation comes, well disguised, are we ready? Can we say to it, We have been enquiring about thee from the Master and have been taught to penetrate thy disguises? When some unknown word of truth comes to us, does it find its place occupied by a barking and snarling prejudice that treats it as a foe? Or do we give a hearty welcome to it, even though the Christians with whom we walk most, know it not and frown upon it? Are we ready for all the teachings of the Holy Spirit, whether they relate to our own faults, to our erroneous tenets, to neglected duties, or to needed sacrifices?

Gird up the loins of your mind, says the Apostle. We need this spiritual preparedness, this alacrity of heart, that shall enable us to accommodate ourselves to the will of the Master as it unfolds itself to us, without any interval of discontent or wondering confusion.

Correspondence.

To the Editor of the "Bombay Guardian."

My Dear Guardian,—I must tell you how we spent Christmas in Cloud-Land. The drizzling mists and the sunshine had been struggling for mastery. Saturday was dark and chilly. The mists had the mastery. Sunday was gloriously bright, first by moon light, and then in the clear sunshine that was unobscured till its last golden beams bid good night to Perimal. In the night, the mists prevailed and darkened our Monday. Christmas eve was black and wet. Opening the door to go out, as I had just left the cheery blaze of our fire side, I shrunk back with a chilled feeling from the cold wind and drizzling rain. And we had a talk about perishing in such a night when having lost the path and becoming bewildered, one would wearily struggle on, trying to keep warm and to reach home; but falling over rocks and entangled in the tall grass, and fearing to approach the precipices or the swollen roaring streams, would gradually succumb to the cold and to the fatigue, and sink down exhausted. And then the room seemed all the more cozy, and the fire more cheery, and our hearts at the hour of evening prayer, glowed with a warmer gratitude as we thought of all His benefits.

Christmas opened fair and serene and all enjoyed the "bright shining after the rain." Our population had doubled since Saturday. We had enjoyed an English service on the Sabbath, and all the more because we had had public services only in Tamil since our arrival. Those who attend religious services (for there are some here who never attend), arranged to have service in the afternoon. There was no quiet in the morning. Some natives had got hold of two drums and a bugle and went round serenading the station. Hunting and calling and preparations for the grand dinner of the evening, occupied the foreigners. And, absorbed in these occupations, most forgot, or at least, failed to attend, the service. There is some talk of the English placing Christmas even above the Sabbath. But it surely was not kept by the English as a sacred day in our Cloud-land. It was not a holy day, but a holiday.

It was noticed that one gentleman, who had expressed his intention of attending, was not there. And, on inquiry, it startled all to learn that he had left home at day-break, telling no one of his intentions, and had not returned. His wife who had supposed that he had gone on some excursion with another gentleman, on being undeceived, burst into tears. And in a few minutes the whole community was in a fever of sympathetic excitement. Had he fallen into some ravin

or over some precipice? Had he attempted to bathe in the lake of the cold morning and, taken with cramps, sunk in a watery grave? Was he perhaps even then, lying with broken bones and exhausted with calling for help? It was already sunset. But the gentlemen hurried away to all the near precipices and soon the hills re echoed with their calls. But there was no answering sound. With feverish anxiety they came together again as it grew dark, and laid plans for further search with lanterns, *after dinner*, and for a thorough search in the morning, if the search by lantern and moonlight should fail. It seemed as if the fancies of the night before were taking on the form of a reality. The large company of which he was a member was sitting down to a bountiful banquet; but the meats had lost their sapidity and the wines had ceased to sparkle. Then, suddenly, the lost one appeared. And the anxiety that had been growing for three hours, making the moonless evening more dark, passed away like one of the clouds, that now and then during the afternoon, had obscured the sun and then passing away had given place to a brighter splendor. He had started for a village that was further away than he supposed, had missed the path, and when he was at last near another village that is fifteen miles away, had found his way hedged by precipices and streams. Before he could reach it, it had become half-past twelve. He stayed his hunger with some rice and milk; begged a bambû staff to help him, instead of the ebony cane he had lost while jumping over a cascade, and hurried back unable to reach his anxious family and friends before eight in the evening.

My Christmas tale may lack the piquancy and tenderness of those told by Dickens. But it has the merit of being true, and while the cloud was passing, we learned that though far above the business and cares of our life on the plains, and though bent on enjoyment, it needed only a word and a moment to embitter the whole. Such is life, even in Cloud-land. S.B.F.

Cloud-land, 26th Dec. 1866.

Epitome of News.

SATURDAY,—January 5, 1867.

—Chancery insists that the assets of the Commercial Bank in Bombay should be sent to England. The loss in exchangs will be about £20,000.

—At the presentation of diplomas to the graduates of the Grant Medical College, the Hon. C. J. Erskine said:—"It may certainly be said with truth, that no Governor of Bombay, since the death of the enlightened statesman whose name is associated with this College, has more earnestly desired to forward the great purpose for which it was founded than His Excellency Sir Bartle Frere. (Applause.) You will soon have to regret his departure. But happily, when he ceases to govern this Presidency, he will not cease to have an influence in the affairs of this country. On the contrary, the highest Council for India will then contain one more true friend of this Institution, and of all institutions which have for their object the advancement and the well-being of the people of India. (Applause.) There are others, whom you can ill spare, but whom the shifting currents of our society are about to carry away from you. It would not become me to enlarge upon their services and merits, But it can hardly be out of place just to mention among you, once more before they leave, the names of two distinguished officers, old friends of most of us, who have done so much to promote education and scientific research, and have done so much also to maintain the reputation of the medical profession, and to prove their constant interest in the welfare of this College, as Dr. Stovell and Dr. Leith (Applause.) You have referred, Sir, to another name, in terms which must have been grateful to all who had the happiness of knowing your predecessor. I do trust, however, that some lasting memorial of Dr. Haines may, as you anticipate, be preserved within the walls of this building. There was something in the habit of his mind,—I may say in the habit of his life,—which most fitly associates itself with the retirement of a place of learning and study; and I cannot but feel that all who knew him well will most willingly join in such a tribute of respect to the memory of your distinguished and lamented friend. (Applause.) You have had occasion to refer once more to the unfortunate effects of frequent alterations in the Professorial staff. There can be no doubt of the injurious effects of such changes; but it may be more doubtful how far they can be prevented. I am hopeful, however, that something may be done to lessen inducements to change by making better provision for the convenience and comfort of permanent incumbents. I trust that plan may soon be approved for appropriate official residences to be erected on a site originally bestowed on the College,—I believe, by the family of Sir Jamsetjee Jeejeebhoy. I wish it could be added that there is any immediate prospect of an enhancement of the emoluments of these offices, so as to make them more commensurate with the importance of the duties which the Professors are required to perform; and which, as we know they have performed so well. The opening of the new Opthalmic Hospital, provided by the liberality of Mr. Cowasjee Jehanghier, and of the Hospital for Incurables, which you owe,—as you owe so many things,—to the family of the late Sir Jamsetjee Jeejeebhoy, is an occasion of thankfulness to all who are interested in your progress. It has always seemed to me that one of the most essentially humane of all possible charities, is such an asylum for the Incurable; where men seek, by care and kindness, to alleviate in some degree the life-long sufferings of those whom it is not in the power of man's skill to cure."

—*Englishman*:—"An unfortunate *dosawut*, or cobbler, in Jeypore took it into his head to personate a Brahmin; so successfully did he manage the matter, that he actually induced a real Brahmin to marry his daughter, under the impression that she was a Brahminee. The deceit was discovered, and the *dosawut* arraigned, found guilty, and sentenced to imprisonment for life. The severity of the sentence has attracted the attention of the political authorities, who are busy endeavouring to make the durbar suit the sentence more nearly to the character of the offence committed."

—*Public Opinion*:—"A singular case of murder occurred in Shoojaabad some time ago. The particulars of the case are as follow:—A man who loved a woman of a very low caste poisoned his rival in her affections. The victim having become insensible by the effects of *bhang and churrus*, the murderer, with the most inhuman barbarity cut the body into pieces, boiled them in an earthen pot, and then buried them under the ground. The clothes of the deceased were burnt to ashes, and not a drop of blood was left on the ground to show that such an atrocity had ever taken place. The camel of the deceased, however escaped, the notice of the murderer, and returned, after wandering for some days in the jungle, to the house of his unfortunate master. This led to the discovery of the crime. A search was made by the police in the house of the woman, and the remains of the deceased were dug out of the ground. Both the man and the woman were apprehended. The criminals have been committed to the Sessions' Court, where it is hoped they will pay the extreme penalty of the law."

—B. in the *Times of India*:—"In 1861 General Cotton pictured to himself a party of European officials trying to reach the Wurdah through infinite difficulties, and a month's journey from Bombay, and then embarking on his steamboats, and luxuriously *reposing upon sofas*, reaching Coringah in two days. He said that if it were not for the plaguy Ghats, the railway might reach Wurdah in *forty years*, whereas at the end of five years the Godavery would have been a line of immense traffic for *four years*! Well, four years have come and gone. The Government has been foolish enough to contribute one large sum after another to help the river, while the railway has depended upon public support, and the result is that the railway carries passengers to the Wurdah in 20 hours, and the river remains as impracticable as ever, and its banks as uninhabitable.

—*Times of India*:—It appears that the gold locket which was found the other day on the person of a woman by the police, was stolen from the Post Office by one of the employes, in whose house was likewise found a lady's hair-net threaded throughout with gold beads, and a quantity of silk and satin ribbons, evidently sent by post as samples.

MONDAY,—January 7.

—The B. and B. S. S. Krishna, arrived on Saturday, with the English Mail of Dec. 10. Heads of Intelligence:—A great meeting of Roman Catholics has been held in London to express sympathy with the Pope.

The Prince of Wales has returned to England from the Continent.

The Rev. C. R. Alford has been appointed Bishop of Victoria, Hong-Kong.

It has been decided not to appeal from the recent decision of the Master of the Rolls in reference to the salary of Dr. Colenso.

The French troops have begun to evacuate Rome. Signor Vegezzi has declined the mission to Rome, on the ground of ill health, and Signor Tonello has been appointed in his stead. The future course of the Pope is still uncertain.

Count Bismark has returned to Berlin. An order has been issued directing the suspension of all Hanoverian functionaries who object to carry out the orders of the Prussian Government.

Delegates from the North German state are to assemble in Berlin on Dec. 15, to consider the constitution to be laid before the new German Parliament.

M. Deak's address has been adopted by the Hungarian Chamber of Deputies.

Fighting still continues in Crete. A convent which was attacked by the Turks was blown up by its defenders, and several hundred persons perished by the explosion.

President Johnson delievered his message to Congress on Dec. 3. He adheres to his former policy. The Radicals are still urging his impeachment.

It is now announced that the French troops will be withdrawn from Mexico in March. The exact position of the Emperor Maximilian is still unknown.

—A letter in the *Semaphore* of Marseilles gives the following account of the blowing up of the convent of Arkadi in Crete:—

"The convent was defended by 197 Christians. There were also in it 343 women and children, who took refuge within its walls. Mustapha Pacha attacked the convent with 12,000 men. The combat lasted two days and two nights, during which more than a thousand cannon shots were fired at the building. A breach having been made, the Turks, after the loss of many men, got within the walls of the convent, in the court of which the battle was continued for six hours longer. All at once a terrible explosion blew up the greater part of the vast building. The Christians had set fire to the powder. 200 Turks, amongst whom were a great many officers, were killed. The number of wounded is enormous. It appears from the official report that more than a thousand wounded persons were conveyed to Canea and Sonda, the hospital of Rethymno not affording sufficient accommodation. Mustapha Pacha retreated to the fotress of Rethymno, taking with him sixty of the women, children, and nuns, who were not killed by the explosion."

—*Bombay Gazette*:—By the latest advices from Aden we learn that the Political Resident, Colonel Merewhether, left that port on the 28th ult. for Massowah on board of H. M.'s steamer *Victoria*. The European mechanics, eight in number, who have been engaged in England for service in Abyssinia, were also on board the same steamer, but it was understood that they were only to be landed on condition that Mr. Rassam and the other prisoners were given up to Her Britanic Majesty's representative by the Emperor Theodorus.

—The Same:—The Mazagon Police Office poor-box is at present at such a low ebb, that Mr. Showell, the acting Second Magistrate, is frequently compelled to send away applicants who are really deserving objects of charity. If some wealthy citizens would contribute their mite to this poor-box they might rest assured that the charity would not be mistakenly used, as from the judicious manner in which aid is afforded to the needy who apply to our police magistrates, imposition can scarcely be practised.

—Mr. Bright in St. James Hall:—"I said before, and I repeat it again, that there is no security whatsoever for liberty under a government unless there be, as an essential power in it, a fair representation of the nation. An illustrious man, the founder of the great province and now the great State of Pennsylvania, William Penn (cheers), in the preface to his Constitution for that province, a Constitution of the widest and the most generous freedom, uses these words—he says "Any government is free to the people under it, whatever be the form, where the laws rule and the people are a party to the laws; and more than this is tyranny, oligarchy, or confusion." Now, let us ask ourselves, can it be truly said, can it be said without the most direct falsehood, that the people of this country, through the House of Commons, are really a party to the laws that are made? ("No.") It is not contradicted, it is not disputed at all, that only 16 out of every 100 men

are found with their names upon the electoral roll, and are able, all other circumstances favouring, to give their vote at a general election. And it is not disputed that half the House of Commons, that an absolnte majority of that House, is elected by a number of electors not exceeding altogether three out of every 100 men in the United Kingdom."

—*Bombay Gazette* :—An incident which occurred at St. James's Hall the day after the demonstration was even more significant than the demonstration itself of the determination of the people not to allow a good case to be injured by the calculated violence of language of disloyal demagogues. Nothing could be more gratifying than the honest and unmistakable outburst of indignation with which the working men resented Mr. Ayrton's odious effort to propitiate their good-will by calumniating his and their Sovereign. It not only showed that the English people are really loyal, and desire Reform without Revolution ; but also, what is perhaps even more important, that they are able to distinguish between false guides and true, and, while accepting with gratitude the frank and hearty sympathy of Mr. Bright who has consecrated his whole life to their service, to repudiate with scorn and disgust the simulated and therefore blundering radicalism of the cynical and selfish member for the Tower Hamlets.

—*Times of India* :—" On Thursday last a large number of coolies determined to call an old woman belonging to their caste to account for having by means of witchcraft caused or accelerated a more than usually large proportion of deaths amongst the caste in the locality of Mahaluxmee. On the day in question, one of their number, named Damjee Ramjee, who, it seems, had some acquaintance with the old woman, invited her to attend a meeting of the caste in the afternoon near the Parsee Towers of Silence on Malabar Hill. The woman accepted the invitation, but when she arrived she found about fifty persons assembled, who made a great clamour on her coming in, and forthwith accused her of " witchcraft and of having eaten up or killed" a large number of victims. It was thereupon determined that she should submit to an ordeal; her legs were placed in iron fetters, in which position she had to walk backwards and forwards a distance of about ten paces, holding a cocoanut in her hands. If the woman was innocent it was understood that the fetters would burst asunder, but if she was guilty they would remain intact. When she was put to the test her fetters, as a matter of course did not burst and she was accordingly declared a witch. The mob being satisfied on this point, began to treat her with considerable roughness and ended by despoiling her of the ornaments she wore.

A warrant was issued for the apprehension of the ring-leader.

—H E. Sir Bartle Frere arrived yesterday from Sind, having visited Porebunder and Verawal on the way.

WEDNESDAY,—January 9.

—Three daughters of Mr. Bennett, the auctioneer were run away with in a carriage on the Esplanade, the horse having taken fright. Two of them jumped out and hurt themselves, one more wisely remained in the carriage and was uninjured. The driver was run over by the carriage.

—*Bombay Gazette*; Calcutta :—" The case which is now under investigation by the police is an excellent commentry on the honesty and good principles which are inculcated in Indian University colleges and schools. It would not be a commentary if it were an isolated case, but it so happens that robberies of the sort occur every year in regular order and succession. Cramming, cribbing, stealing, cheating, these are the means by which Young Bengal takes his degrees ! And the Government knows it, and the Department knows it, and the public know it, and yet directors generally affect to lament the blindness and prejudices of district officers who refuse to place such fellows in responsible places. But what can be more natural then the conduct of these unfortunate natives, when the Vice-Chancellor of the University himself steps out to insist on the advantages of cramming. The particulars of this case of robbery, by which the questions for the ensuing examination were filched from the envelopes in which they were enclosed for despatch to Dacca, have already, appeared in the public papers, and I need not therefore recapitulate them here; but the fact which I desire to emphasize, is this, that scarcely a year occurs without such a robbery being perpetrated either in Calcutta or in some of the mofussil stations."

We understand that at the late examinations in the Town Hall, one at least of the candidates handed in a map which he had evidently brought in his pocket. The folds and creases betrayed him. He had doubtless brought a collection of them, and taken out the one which was called for.

—The *Pioneer* publishes the subjoined telegram from Calcutta, January 2, 11 P.M.

" The Steam Ferry *Calcutta*, when returning from the Botanical Gardens yesterday evening, with six hundred passengers on board, went out of her course and ran on the wreck of the *Satellite*, off Bankshall Ghat. The Captain is accused of having been intoxicated at the time.

Steamers, boats and dinghees quickly arrived to rescue the passengers, but during the panic and rush which ensued several boats were swamped, and many people drowned."

22 were reported missing. The Company were returning from a Fancy Fair at Howrah.

THURSDAY,—January 10.

—There has been a terrible accident on the Hooghly. There was a Fancy Fair at the Botanical gardens, Howrah, on New Year's Day, to raise money for the Howrah hospital. A steam ferry-boat, the *Calcutta*, with nearly 600 passengers, European, East Indian, Native, left the neighbourhood of the gardens, at dusk to return to Calcutta. Then—we quote the *Englishman*,—" the Steamer came up the river, a long way out of her course; she was not in the fair-way, but beyond the line of tugs which marks the limits of the channel to the west. This would make her some 3 or 4 hundred yards out of her course. Just opposite the Ice House Ghat, well over on the Howrah side of the river, is a very tall white buoy marking the spot where the *Satellite* sank during the Cyclone of 1864, and although the Captain appears to have been warned of the proximity of this buoy the steamer passed over it, doing herself serious damage, and immediately afterwards struck on the wreck, and began to fill. She had barely got twice her own length from the place of this second mishap, which was made known to the passengers by a grating noise along her sides, than the firemen were driven out of the engine room by a rush of water, which made it evident that the vessel could only float a few minutes longer. At this moment the cry was raised that the steamer was sinking, and that scene of confusion and sickening fear began, which has led to such terrible results. The accusations brought against the Captain are, that he was intoxicated, and unfit to manage his vessel; and that at the first cry of alarm, he set an example which the panic stricken crowds in his charge were only too ready to follow. He is accused of having divested himself of his coat, waiscoat, and shoes, and tucked up his trousers above his knees, seeing which numbers did the same, some gentlemen throwing off all but their trousers, and some actually stripping and plunging into the water. The crowd of passengers was, as a matter of course, a most miscellaneous one, consisting of Europeans. Natives, Jews, Parsees, Moguls, and representatives of all the races and tribes inhabiting Calcutta. The appearance among these of the engineers and firemen first gave rise to a panic, out of which it was utterly hopeless to raise the cowed spirits of the Native passengers. These men set up a continuous shriek for boats, which had the effect of alarming the ladies yet more, and soon the bitter cry of hundreds, who imagined themselves face to face with death, went echoing over the river through the fast deepening darkness, startling the crews of the neighbouring vessels and tugs and causing a thrill of alarm and foreboding at all the ghats. In such a state of affairs it become known that the Captain was stripping, and almost immediately after the appearance amongst the crowd of several persons in a state of undress, some half-naked some wholly so, rendered it hopeless to calm the fears which had become frantic and maddening. The cry of boats, however had scarcely been raised, ere the sinking steamer was surrounded by dinghies, and the boats of the neighbouring vessels; a policeman seized on a cargo boat and took it to the rescue, and Mr. Mason of the *Berhampore* hurried along side amongst the first. The E. I. I. and Canal Co.'s Steamer the *Olga*, Commander J. F. Thoms,—an officer who distinguished himself three years ago at the wreck of the *Burmah*,—which was proceeding up the river some 300 yards a head of the *Calcutta*, turned back to her assistance. Captain Thoms saw the danger which the *Calcutta* was incurring. He had passed the buoy but a minute or two before, and, looking back, perceived that the *Calcuttta* was heading directly on to the wreck—the *Statellite's*—it was placed to mark. He therefore, sounded his whistle and turned back, and gave the alarm to the shipping in the neighbourhood, and then disembarked his own passengers on some cargo boats that happened to be near, and proceeded with another to the wreck. Here he found the passengers in a state of confusion utterly indescribable. Ladies were throwing themselves into the water, in mad endeavours to reach a dinghy, and gentlemen were tearing up chairs, benches, &c., to get something on which to float ashore. As soon as the *Olga* ran alongside, the rush to her was so fearful that many jumped through her awning,, and the Captain was obliged to sheer off a little. He made however, two trips to the Howrah shore and one to the Armenian Ghat, and succeeded in landing some 300 persons ! He also rescued three from the water. We may note here, that the *Olga* was at once engaged by the Railway Company, and that she was employed about the scene of the disaster all night. Whilst, however the *Olga* was thus nobly earning the gratitude of the people of Calcutta, the news had been taken to Captain Jerry, of the *Howrah*, that his consort was sunk off Bankshall Ghat, on receiving which intelligence he hastened to the rescue, and here occurred one of those misfortunes which at such times add to the greatness of the original evil, and deepen the character of the disaster. Captain Jerry had reached the *Calcutta*, and had turned his own steamer, when he found he had to steer towards the Howrah side, in order to avoid runing down some boats laden with the passengers. In doing this he unfortunately repeated the accident, and struck on the wreck, where he remained fast."

—The Governor General of Overburg, says the *Friend of India*, on the 26th of November telegraphed to St. Petersburg as follows :—" The province of Turkestan is perfectly quite. The war with Bokhara, as far as we are concerned, is over—I hope for long—if only the Ameer will not himself renew it. Amicable relations are established with Kokand. Trade is everywhere reopened. A great many caravans are passing from Bokhara and back. The troops ordered temporarily to the province of Turkestan from Western Siberia are returning to their former quarters."

—The same :—" The Government of India has obtained reliable information of the death of Feroze Shah, the only great Delhi rebel who escaped punishment in 'Fifty-seven. After intriguing vainly against British Government both in Arabia and Central Asia, he became a pensioner at the court of the Ameer of Bokhara who allowed him ten *tungas* or Rs. 4 a day. He died of fever at Bokhara on 23rd August last, and was buried in the garden of Huzrut Imaum. This information was verified by our agents on the spot. Would that we had equally satisfactory intelligence as to the end of the Nana, to whom only Feroze Shah was second in infamy."

—*Bombay Builder*, on the Back Bay works :—" The breakwater will be continued in its present line; the construction being either staging and stone as at present, or stone only. The reclamation will be along the foreshore; first a roadway about 100 feet wide, then the railway, say 60 feet wide, and then a small strip of ten feet or so to protect the railway land. The out side of this reclamation is to be roughly " pitched" with rouble so as to the protect the reclamation from the wash of the comparatively still water inside the breakwater. A large reclaimed portion will thus be left between the railway and the breakwater, which can either be reclaimed by Government at some future time, as funds are available, or by some new company especially formed to undertake the work. There seems good reason for believing that it would prove a remunerative undertaking, as the breakwater, which is at all events *one* of the principle elements of expense, would all be ready to hand."

—The same :—" We have heard it stated that, in consequence of the greater part of Colaba being taken up for military purposes, a petition is being prepared for presentation to Government praying for a grant of land for European residences."

—At the University Convocation on Tuesday, the Vice-Chancellor read an address to the Chancellor, Sir Bartle Frere, from which we take the following :—" Not only at our first, but at all subsequent Convocations, your Excellency has done us the honour of presiding. Every Student who

has hitherto been deemed by this University worthy of a degree, whether in Art, in Law, or Medicine has received that degree accompanied by appropriate and impressive words, from the hands of the Governor of the Presidency. And annually in your place as Chancellor your Excellency has never failed to address us on topics connected with our progrees and policy, your Excellency,s speeches, delivered on these occasions are preserved in our Calendars, and we trust that they may ever be referred to by our successors, as containing some of the most important principles by which their course may be guided."

We are sorry that our crowded columns oblige us to abridge the admirable reply of the Chancellor: "—During all the years that I have passed in this country I have felt a continually deepening conviction that whatever absolute power may do to impress any particular image on the material with which it works, it cannot create any principle of life in institutions, or communities, and that the vital force which lives, and grows, and has the germ of further life and further growth, can only result from true natural organization, and is infinitely more potent and valuable than any dead image which external power can impress. It has been the object of this Government to draw to the Senate of this University all the independent thought and educuted ability which is within our reach, and we firmly believe that no man worthy to be a Fellow of this University would consent to serve as a mere nominee of Government bound in any way to prefer the behests of that Government to the dictates of his own conscience or independent convictions. It is a noteworthy circumstance that this University stands almost alone among the great institutions of this country, as managed by the unbought exertions of those who direct its action; and we of the Government attach a double value to whatever it does, because the progress it achieves affords an excellent practical refutation of the doctrine that no good or useful service to the State can be expected unless directly paid for in money or money's worth."

"However firmly England may resolve that no force shall wrest from her the Empire of India, the root of that resolve has always been a deep conviction that to surrender that Empire would be to betray a high trust. England desires to administer India as she would administer her own colonies with a single eye to the benefit of the dependency, and with a strong assurance that whatever is truly good for the dependency must benefit the Empire at large. To a rule of this kind such a University as you would form can be nothing but a most valuable auxiliary, training minds to understand and appreciate as well as to promote the great purpose of the ruling power. And even in the short life of this University and the schools which furnish its Graduates, I think we find practical proof that this view is the sound one. As I once before remarked from this chair, I remember the opening of the first English High School in this Presidency, and now, wherever I go I find the best exponents of the policy of the English Government, and the most able coadjutors in adjusting that policy to the peculiarities of the nations of India, among the ranks of those educated natives, for increasing whose numbers and for raising whose standard of attainments this University is designed. It is not only here in Bombay but from every part of the Presidency I receive testimony to this fact. From Sind and from Canara, from Kattyawar and Guzerat, and from the furthest part of the Deccan, I have concurrent evidence that, wherever progress, whether intellectual or material, is observable, there the natives who have received a good English education are among the most active in the good cause."

"But whatever we may attribute to individual agency or may hope for from individual exertion, there is ever present to our minds in this and in every other great work in this country, a prevailing sense of an over-ruling power, in comparison with whose agency the mightest works of man are dwarfed to insignificance. Philosophers tell us of the evidence which is afforded by the shores of the fairest regions of the earth that some great subterranean force is already at work gradually upheaving or submerging the whole continent. It has always seemed to me that this afforded no unfitting image of our work in this country. We may terrace and adorn the hill sides, we may trim the vine slopes and plant the olive and orange, but there is a power which, though unseen and often unobserved by us, is ever working with a silent energy of which we can have no conception, to raise or depress whole nations. That that great power may bless and prosper the great work that you have in hand and make it fruitful in good results, of which we can have now no clear conception, is my fervent hope, and in that hope I now bid you, Sir, and this Convocation, farewell."

—A Mr. Wells is flying a balloon at Parell. He takes up parties a hundred yards or so, to give them a bird's eye view of Bombay.

—A correspondent of the *Southern Cross* calls for footballs, cricket, quoits, lectures and concerts on Sunday. The editor disapproves of the proposal.

FRIDAY,—JANUARY, 11.

—By the arrival of the *Rangoon* yesterday, we have the Home papers of Dec. 18th, with the following Heads of Intelligence:—The French troops have evacuated Rome, and the Papal flag floats over the Castle of St. Angelo.

The first Parliament of Italy has been opened by the King, whose speech on the occasion was much applauded.

The address proposed by the Moderate party in reply to the royal rescript has been adopted by the Lower House of the Hungarian Diet.

Arrests still continue to be made in Ireland, and a complete exodus of Irish Americans has commenced. The Fenian panic is rapidly subsiding.

Terrible colliery explosions, resulting in the loss of some hundreds of lives, have occurred near Barnsley, in Yorkshire, and in the Hanley district, in Staffordshire. A committee, with the Lord Mayor of London as chairman, has been formed to raise a fund for the relief of the sufferers.

The proposed plan for the reorganisation of the army encounters strong popular opposition in France.

It is said that war between Turkey and Greece is inevitable.

Sir Harry Keppel has been appointed to succeed Admiral King in command of the China and India station.

The American Congress has granted the suffrage to the negroes of the district of Columbia.

The projected visit of the Empress of the French to Rome is confirmed.

It is announced that the Washington Cabinet has invited the Pope to take up his residence in America.

Negotiations relative to the settlement of the Roman question have been entered into between the Italian and Papal Governments.

Russia is reported to be secretly arming on a grand scale.

The Emperor Maximilian is said to be held in detention by the French authorities in Mexico.

News has been recieved of the progress of the African explorations undertaken by Dr. Livingstone. When last heard of, he was setting out for Lake Nyassa, which was then four days distant.

Moses Moses, the receiver of stolen goods, upon whose premises so much valuable property was recently found, has been convicted, and sentenced to 20 years' penal servitude.

—The following is the Pope's address to the French Officers, December 6th:—"I come to salute you, my children, on the eve of your departure. Your flag, which left France 18 years ago, bore with it the wishes and desires of all the powers and all the Catholic nations. It now returns to France. I trust that it may meet the same greeting, but I greatly doubt it. I learn that Catholic hearts are discouraged in reflecting upon the difficult situation in which the Head of the Church and religion are now placed. As I have already said to your other companions in arms, we must not deceive ourselves. The revolution will make its way here. This has been declared and proclaimed,—you have felt it, you have understood it, and you have seen it.

"It has been said by a great personage that 'Italy is constituted, but not yet completed.' For my part I will say that if she be not yet completely undone, if she exists such as she is, it is because there is still a strip of earth where I am, in which reign justice, order, and peace. When this shall be no more, I foresee the revolutionary standard floating over the Campidoglio, but I also see that the Tarpeian rock is not far distant. Five or six years ago I had a conversation with a representative of France. He asked me before leaving Rome what he should say to the Emperor. I replied:—Tell him that Saint Augustine, Bishop of Hippone, seeing the city besieged by an armyof barbarians, and knowing the terrible scourge that would fall upon the inhabitants if the barbarians should enter the city, prayed to God:—'vouchsafe that I may die before withnessing this destruction.' Say that from me to the Emperor. The French Ambassador replied:—'Most Holy Father, reassure yourself, the barbarians shall not enter.' He was not a prophet, but he was an honest man.

"Another French representative, now highly placed, said to me:—"Rome cannot be the capital of a kingdom, it is in no way suitable; while there is every reason that it should remain the capital of Catholicism.' These words afforded me great consolation; but I repeat, the time may come. I am weak, I have no resource upon earth nevertheless I am tranquil, since I put my trust in a Power that will afford me the strength which I need;—that power is God. Go, my children, go,—with my benediction and my love. If you see the Emperor, tell him that I pray daily for him. They tell me he is suffering, and I pray that he may be restored to health. I am assured that he is disturbed in mind, and I pray God to grant him tranquility; but if I pray for him he should do something for me, since he bears the title of Most Christian, and France is the eldest son of the Church. It is not enough to bear titles,—they should be justified by acts. It is necessary to pray with perseverance, humility and faith, and with confidence in God. The head of a nation who is respected by all, is made strong and can obtain all that he desires.

"I see that the world is not tranquil. As for myself I trust in the mercy of God, and fear nothing. I give you my benediction, which will accompany you at all times in the difficult journey of life."

—Berlin, Dec. 22:—"In yesterday's sitting of the House of Deputies the Bill for the incorporation of Schlewig-Holstein to Prussia was adopted by a large majority."

—Florence, 21st:—Montebello has left for Rome.

Russia and Prussia have agreed to reconstruct the dome of the Church of Jerusalem.

The American Congress has conceded the suffrage to the negroes of the district of Columbia.

The Emperor Napoleon has proposed to the United States that Mexico should proceed with an election under the influence of France and the United States.

The Empress of the French is expected in Rome on the 27th instant.

—*Times of India*; Aden:—Mr. Flad was still at Massowah on the 9th of Dec., waiting anxiously for a reply from Theordorus to the letter he had addressed to His Majesty, informing him of his arrival, and asking for an escort to convey him to Magdala. No answer had up till that date been received by Mr. Flad, though the letter to the King had been despatched eight weeks previous. Accounts from the mission down to the end of October—which is the latest news we have of them—state that Mr. Rassam, Dr. Blane, Lieut. Prideaux, and the rest of the captives were in good health, though they were still confinded in the strong fort of Magdala, under guart and in chains. They were, however, kindly treated by the authorities of the place. Five of the original captives have been released from their fetters, as they had consented to take service under the king; they were two Germans and three Frenchmen.

—Deaths last week, 334.

—The *Indian Daily News* publishes the names of eight more persons lost in the Hooghly. Many besides these whose names are known, are supposed to have been lost.

—*Home News*:—"The past week has been one of the most fatal that has been known in the mining districts of England. On Dec. 10 there was an explosion from fire-damp at Bolton, causing serious injury to 50 or 60 persons. On the afternoon of the 12th occurred the first of three fatal explosions at Barnsley; and on the 13th, a terrible catastrophe of a like nature took place near Tunstall, in the Hanley district. Thus Lancashire, Yorkshire, and Staffordshire have all been visited, and in the two latter cases the sacrifice of life is estimated at about 400."

—At Hanley 137 were killed; the cause of the explosion has been ascertained. It appears that a blacksmith went down into the pit on the morning of the explosion, for the purpose of shoeing horses. He was found this morning with his head blown to pieces, and by his side was picked up his lamp, the simple and yet terrible cause of the great catastrophe. After shoeing the horses, the blacksmith must have strayed into the workings, and the explosion would ensue immediately upon the introduction of the naked lamp.

—Two letters of sympathy were received from the queen.

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—*Overland Mail*:—The Bishopric of Calcutta is said to have been declined by Dr. Atlay, Dr. Kay, and the Rev. J. E. Kempe. It is now believed that either Dr. Gell or Dr. Harding will be translated to the see of Calcutta.

TELEGRAPHIC NEWS.

London, Dec. 19th.—The Court of Chancery has ordered the payment of four shillings in the pound to the creditors of Messrs. Overend, Gurney & Co.

The Court has sanctioned the proposed arrangements for the resuscitation of the Agra and Masterman's Bank (Limited).

The plan for the reorganisation of the French Army is said to be unpopular.

Dec. 20th.—A meeting, convened by the Bishop of London, was held yesterday for the purpose of determining the form of the proposed memorial to Dr. Cotton, the Bishop of Calcutta. It was finally resolved to permanently establish native schools in India. The plenipotentiaries of twenty-three German States are now assembled at Berlin.

Dec. 21st.—Advices received from Mexico state that the Emperor Maximilian had made a speech in which he declared he would not abdicate the Mexican throne.

The Washington House of Representatives has passed a Bill excluding those States which are unrecognised in the present Congress.

The Hungarian Diet has voted the address to the Emperor.

Signor Tonelli, who had proceeded to Rome for the Italian Government, has been well received by the Pope.

Dec. 22nd.—Advices from Rome state that the Pope has convened a consistory of Bishops to assemble at Rome in June next.

The *Pall Mall Gazette* of to-day publishes an article highly eulogising the services of Sir Bartle Frere. It concludes by saying that his entry into the India Council is to be considered an event of more than personal importance.

The Bombay mail of the 29th ultimo was delivered in London to-day.

Dec. 24th.—Telegraphic advices from America state that General Sherman and Mr. Campbell had returned to New Orleans from Mexico. It is believed that their recent mission has proved a failure.

General Dix, the new American Minister at the Court of the Tuileries, has presented his credentials to the Emperor Napoleon. Mutual wishes for a good understanding between the two countries were exchanged.

The dividend of the East Indian Railway will cover the Government guarantee.

Dec. 24th.—Italy is arming two ships of war to support her claims against Turkey for firing on an Italian steamer off Candia.

The Italian Budget for the year 1867 has been published, showing a deficit of 186 millions of livres.

THE REV. HENRY BAKER.

(Concluded from our last.)

A vast amount of people were thus acted upon; images of Saint George and of the Virgin, huge tombs of departed Metrans, and other profanations disappeared from the churches. Syrian Christians ceased to offer lights at the shrine of the Virgin or of Kali indiscriminately; and the knowledge of Scripture was vastly increased. Till now many Syrians had even spoken of themselves as descendants of Nazarite Jews, shewing their utter ignorance of Scripture history; imagining that their own name of Nazaranee Mopla showed them to be somehow connected with Nazareth. The only preaching of the Gospel in the Syrian Churches for many years was by Mr. Baker, occasionally assisted by his colleagues at Cottayam; but English services were regularly held in the College Chapel. When, however, the English Prayer Book had been translated, Malayalim Prayers were held at the Grammar School in the afternoon, when one or two of the Syrian Priests, teachers in the College, used to preach.

About 1833 Messrs. Fenn and Bailey had returned to England, the friendly Metran too had died, and Mr. Baker was left alone at Cottayam; while another Missionary, Mr. Norton, was at Alleppie. A new Metran, utterly indifferent to progress, was now the head of the Syrians. He was desirous of having sole authority and power to ordain any children he chose, and to dispose of the College and Church funds at his own will. The amount of labour expended by two or three Europeans in an attempt to quicken the energies of a fallen Church seemed utterly inadequate, without some internal life, to rouse it to exertion. The Metran and leading Malpans were becoming more and more hostile to the teaching of the Deacons and to preaching in their churches. At this time, finding himself and his family attacked by frequent symptoms of cholera, some of his children narrowly escaping, while many of the Mission servants and others were carried off, utterly prostrated in strength, Mr. B. sailed for England in February 1833.

For a few months he travelled for the Society on the recovery of his health, but ultimately took the charge of two churches in Colchester. Great changes were now taking place in Travancore. A separation had been determined upon by both the Syrians and the Church Mission. Dr. Wilson, Bishop of Calcutta, visited the country and proposed his well known demands for Reform. These were rejected at a Synod held at Mavelicara, and though 16 Priests and some few leading laymen held to Reform, ultimately all went back and renounced all connection with the Mission. The Missionaries, on the old and valid reason that the Syrians put the truth from them, now turned to proselytizing from the heathen, and all who were willing to join them. All the dead weight was removed from the Mission, and henceforward the work prospered; new congregations were gathered and the new district of Mavelicara formed.

At this juncture (1835) Mr. Baker returned from England and took charge of a district of country round Cottayam, while Mr. Bailey formed a congregation in that place itself, of the new Mission College agents, workmen at the press, &c. Village churches were built and congregations formed from all castes at Pallam, Collata, Olesha, and Arpacurra. The churches at the first and last places were built by Mr. Baker almost at his own expense; while he purchased, unaided, Collatta Church from some parties who, having built it, had quarrelled over its completion. While actively carrying on the work in this district in 1843, his son joined him, in Orders, from England, and recovering his use of the Malayalim language in a few months, relieved him of the charge of the Southern portion of this Mission work. Schools in the district were still continued; they were all preaching-stations for the Missionary and his assistants two or three times a week, and thus became the nuclei of fresh congregations. The Alleppie Mission now become vacant by Mr. Hawksworth's removal to Mavelicara. Upon this Mr. Baker took that station in lieu of his son who was appointed there, and soon brought up the congregation to a very efficient state, carrying on the work which Mr. Hawksworth had begun to restore, for the Mission had become very much neglected. Three years were spent here, and the school contained large numbers of children. Many East Indian Romanists sent their children to learn English, and a wide-spread influence was established. Many of the poorer members of the church were taught trades, and now obtain good employment as surveyors, carpenters, blacksmiths, &c. in Ceylon, Cochin, Mauritius, and other places, still maintaining their Christian profession. But the hot, sandy climate of Alleppie compelled Mr. Baker to go to the Neilgherries for a year, when he returned to Cottayam and resumed charge of the North part of his old district. When Mr. Bailey left for England he took charge of the Cottayam Church and Press which continued for so long a time his peculiar charge. In 1859 the "Nicholson Institution" was established, and Mr. Hawksworth's appointment to Cottayam enabled Mr. Baker, after 40 years' service, to retire from active duties.

Many of the best Hymns used in the Malayalim services were written by Mr. Baker, his study of the old Sanscrit authors enabling him to use the best and most poetical language. The Malayalim he spoke and wrote with great fluency, and many of the Christian converts owe their knowledge of the truth to his teaching and earnest familiar addresses. The physical exertions undergone to the latest day of Mr. Baker's work as a Missionary, were very great. His "snake boat" with 3 coolies to row, his well-known figure and palmyra umbrella in the middle of it—was constantly moving about in every part of his district, regardless of sun or monsoon. He would leave the canoe, and, with one man to carry a goglet of water, go across the country from one school to another; but no notice of these trips ever appeared in his Reports. Journals he never kept; if his work were but approved by the Master and by Him recorded, he considered it sufficient. It was sometimes curious to see the smile which passed over his face, when some young labourer lamented the heat and his hardships in palanquin and cabin boat journeys, want of English food and other little troubles.

To the last week of his life he conducted family prayer in the morning in Malayalim, expounding to the large number of school-girls and others who attended. He spent much time latterly in reading the current literature of the day, and then the matured judgment with which he spoke of the disputed question to members of his own family, showed the liberal, large-hearted views he took on these points. He "had not now to form an opinion," he would say; "the objections are nothing new, only more specially put, and in a form attractive to human pride of intellect." His last hours have been described, but there was a mellowness of thought apparent in all he said and did latterly, shewing that he had ripened in spiritual ideas; was "ready to depart," having "finished his course"; but of this ripeness for heaven he did not seem conscious, excepting, perhaps, by a greater humility and gentleness of manner.—*Madras Church Missionary Record.*

DOMESTIC OCCURRENCES.

MARRIAGES.

SUTHERLAND—CRADDOCK—December 25th, at St, Mathias' Church, Egutpoora, Thull Ghaut, Bombay. East Indies, by the Rev. C. Kirk, Alexander Sutherland, of Wick, Caithness, Scotland, to Jane Eliza Hannah, only daughter of W. E., Craddock of Stratford, Essex.

THESIGER—HEATH—January 1st, at Trinity Church, Kurrachee, Colonel The Hon'ble Frederick Thesiger, 95th Regiment to Adria Fanny, daughter of Major General Heath, Commanding the Sind Division of the Bombay Army.

DEATHS.

SHANNAHAN—January 2nd, at the General Depot, Poona, of typhus fever, Ellen, the beloved wife of Color Serjeant P. Shannahan, H. M.'s 106th Regt. L. I., deeply lamented by her family.

VESEY—January 5th, at the Free Church Manse, Esplanade, Richard Murray Vesey, Esq.. Assistant Surgeon, Bombay Medical Staff, aged 24 years.

WHYTE—Dec. 30th, at Madras, the Rev. William Whyte, M. A. of the London Missionary Society.

BURKE—January 4th, at No. 7, Grant Buildings, Catherine, the wife of Mr. Thomas Burke, aged 31 years.

STOCQUELER—January 7th, at Armenian Lane, Fort, Bombay, Harriett Gertrude, the infant daughter of Mr. E. R. Stocqueler, aged two years and two months.

Advertisements.

NOTICE.

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No. 7, Church Gate Street, Bombay, 10th July 1866.

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